

*177 position of *capitão* remained the single definite office of the village as a whole
 *178 and a point from which power could be directed. But there is also still a tend-
 624 ency for an older man from each of the various kin nuclei to act as informal
 777 leader of such a group of relatives. Some of the kin groups now take on the
 *178 appearance of factions within the village, and under the present system all
 596 but one faction must at any given time be officially "out of office." Wagley
 621 and Galvão have noted certain aspects of this arrangement among the Cayuá
 624 and have compared it to that of the Tapirapé and the Tenetehara (Guajajara),
 • 665 and Tupi-Guarani groups farther to the north in Brazil:

This kinship system is correlated among the Cayuá, the Tapirapé and the Tenetehara with basically similar forms of social organization. All three tribes have now or had extended families headed up by an older man who attracts a group of young men into his group through matrilocal residence. Among the Tapirapé and the Tenetehara, an older man of some prestige gathers an extended family group about him by manipulation of the kinship system and by adoption of as many "daughters" as possible.¹²²

The present "factions," which are largely the residuum of the aboriginal extended family system, are influential in proportion to their numbers and the prestige of their members and leaders. Their influence also depends, of course, on the extent to which the faction group accepts the assumption of leadership by the faction leader, and this is probably something less than in the past, when the then extended families lived under a single roof. Moreover, some adherents of present factions may have partially departed from the aboriginal principle of extended family kinship in forming their allegiances. Residence apparently determined allegiance aboriginally; that principle seems to have curbed any ambiguities of kin affiliation. But these ambiguities are greater now, without so strong a residence principle, and they may even permit individuals to affiliate somewhat as the spirit moves them. There are persons, for example, who come from outside the village and whose residence may be to a certain extent indeterminate at present. The ultimate adherence of these individuals to one faction or another, nevertheless, swells its numbers.

621 While it is not known whether any particular number of factions is typical
 665 of Cayuá villages, there were at Taquapiri in 1943 only two main factions that were politically active and hence in the foreground. There were about five or six other small kin nuclei whose political affiliation did not seem to be permanently committed. Most of these other nuclei took no prominent part in political maneuvers during our stay, but it is likely that their passive support, at least, was usually counted on by one or the other of the more active groupings.

[114] ¹²² Wagley and Galvão, 1946, p. 22. The present writer disagrees with these authorities as to the rigidity and permanency implied for matrilocal residence, as far as the Cayuá are concerned.